

The **PULPIT**

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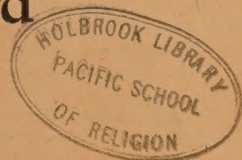
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Sermon Illustrations

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THE PULPIT

A Fateful Request

The year 1945 closed with two clear-cut possibilities placed squarely before the choice of man; the one was a possibility of infinite prosperity, the other a possibility of infinite catastrophe. The miracles of industrial production during the war years and the fateful release of atomic energy last year made it clear that man had brought himself, through the sufferance of a tolerant heaven, to a place where his age-old woes of want and hunger could be laid to rest on a world-wide scale if man's productive capacities were used for the common welfare. On the other hand, the frightful alternative drawn by the cartoonist of the *New York Herald Tribune*, who pictured the world after the next atomic war as a burning, smoking globe with a charred skeleton of a man yelling into a telephone, "Hello, hello! If there's anyone left alive I'd like to unite with 'em in a world league to outlaw war."

Which of these two possibilities would become the actuality of the future seemed to depend almost entirely upon the measure of man in the present. Would man be great enough to transform that brighter possibility into an actuality? Could man make his moral behavior commensurate with the requirements of a world which he through his genius had produced? The fateful bequest of the year was the crucial question, How great is man?—*Earl H. Furgeson, Harvard-Epworth Methodist Church, Cambridge, Mass.*

It Is Happening Here

Here in America, we have poured out our wrath against militarism and what it does to the world. We watched the fascist states rise one after another by the power of militarism. Yet, here in America, we are asked to elevate to power this monster that destroyed Europe. Recent years have proved that militarism is the tool of dictators. Hitler was a tool in the hands of powerful interests that backed him in building the German army by universal military conscription as the dominant agent in his program of nazism.

Listen to Frederick Townsend Martin as he testified before a government investigating committee, and you will get the significance of all this: "We are not politicians or public thinkers. We are the rich, we own

America; we got it, God knows how, and we intend to keep it if we can by throwing all the tremendous weight of our support, our influence, our money, our political connections, our purchased senators, our hungry congressmen, our public speaking demagogues into the scale against any legislature, any political platform, any presidential campaign that threatens the integrity of our estate."

What did he say their estate was? America. He said they owned it. And that is rather ominous when we realize that 15 per cent of the people of America own 85 per cent of the wealth of America. That means that 85 per cent of the people of America own only 15 per cent of the wealth of the land. It looks as if he was right when he said "they" owned America. That means that they own us—you and me; that they control the government. Now, it is men like this who have been backing universal conscription; they are all for universal military conscription. Why? Because they need it if their totalitarian principles are to be brought to full flower.—*Dovort W. McElroy, First Christian Church, El Paso, Tex.*

Unfinished Buildings

High upon the mountain that stands east of the road that connects Cold Spring and Newburgh, N. Y., there stands a structural skeleton. Here are the remains of an immense building that was projected in the middle 1920's by a merchant prince who had much money. He attempted to build a house which would satisfy every whim and expectation of his very attractive wife. There were to have been more than forty rooms for as many purposes. Art galleries, music rooms, solariums—all were to have their place. At great trouble and expense the side of the mountain was graded. Gardens were planned and a canal built, running directly under the house, along which the imaginations of the owners pictured gondolas floating to the accompaniment of music played from the gardens.

The house was only partially completed. Today weeds grow where there were to have been flowers; the canal is a cracked and leaky concrete causeway; the walls of the house are up, but no windows were ever put in nor doors ever hung. The merchant prince lost his money in the crash of 1929 and abandoned the project. Now

owls hoot from the rooms which were to have been the source of gay merriment; bats make this immense pile a rookery; and when the wind is right the neighbors say that sometimes strange noises come from the pile that sound much like the voice of a disappointed woman.

Passing this mournful edifice, is reminded of all the structures that mankind has begun in good times and has abandoned later. There are the League of Nations buildings at Geneva, Switzerland, the Nobel Prize, the Kellogg Peace Pact—mention three in the international field. Along all of life's highway stand the structures that today are mainly monuments to yesterday's dreams.

Is the church, too, to become one of life's unfinished structures? Will the aspirations of the Christian gospel be realized or will the people of tomorrow only note them as marvelously high ideals which those who sponsored them undertook without realizing how much their completion would mean? If the church is not to be the kind of unfinished structure which prompts the scoffers to say, "These began to build but were unable to finish," its followers must consider more closely the insight of Jesus, "Which of you, desiring to build a tower, doth not first sit down and count the cost, whether he have wherewith to complete it?"—*Walter J. Benedict, Christ Church, Methodist, Glens Falls, N. Y.*

Searching Out God

Louis Pasteur, the great French scientist, was discovered by a student one day bending low over his microscope. Coming upon him from behind, and not seeing the instrument the student thought he had discovered his professor at his devotions and about to tiptoe out of the room when the great one raised his head and turned about.

"Excuse me, sir," stammered the student. "I thought you were praying."

"I was," said the professor, returning to his microscope to continue his work.

He was searching out the ways of God. To him, one of the greatest scientists of all time, every law of the laboratory was only another outgrowth of the way God works. That is the reverent attitude of real science.—*Canadian Baptist.*

The Pulpit

CHARLES CLAYTON MORRISON, *Editor*

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This War's Unknown Soldier

By PRESTON BRADLEY

TWENTY-SEVEN YEARS ago today we were all in a different mood than we are today. Most of the men who participated in this war had not been twenty-seven years ago today. Those of us who were here, and who lived through the past years in the history of the world and who experienced that day, will never forget it. It would be impossible for me, if I had the ability and the facility in the choice of words, to recreate for those of you who did not live twenty-seven years ago today, the events and the mood and the spirit of that day.



This is Armistice Day,* and twenty-seven years ago today what were you doing? Where were you? You recall easily hysteria, the emotion, the release of pent-up feeling—do you remember how we all felt that clear day of August, 1914? I do. I was in Europe that day; I was there when that flash of lightning dropped out of the dark sky which set afire every powder magazine in the world—and they have been exploding ever since with tragic consequences. In that summer I saw the mobilization of the French army, heard the rumbling of the guns of the battle of Chateau Thierry, the battle of Liege and Namur, and I saw Papa Joffre drive down the Champs Elysees to the Place de la Concorde in the city of Paris, and I saw the youth of Europe die in that war. In the foreign office I heard Earl Curzon say, as he stood at the window of Westminster Palace that fateful night so long ago, "The lights of Europe are going out and they shall not be relit again in this time."

THE GLADNESS OF PEACE

Twenty-seven years ago today the world went mad with the joy and the gladness of peace, the streets of the beloved city were filled with shouting multitudes; all were enthusiastic, effervescent—children again. They greeted one another freely and gladly, and strangers were all friends—you will recall it. This church was then meeting in the Pantheon theater

This sermon was preached at the People's Church, Chicago on Nov. 11, 1945. It is here published as especially suited for the Memorial Day season.

around the corner. More than three thousand people gathered there that day, with more than two thousand people on the outside, as we had that great triumphant service of victory and peace twenty-seven years ago. We met one another on the street. I said from the pulpit: "This shall never happen again, never!" and deep down in each of our hearts we felt that now, *now*, the world has at long last learned its lesson. Eleven million youths of the world were dead then: eleven millions! Thousands more have been living-dead men since! There are some listening to me now at Hines hospital—and perhaps at other hospitals. Twenty-seven years!

Immediately after that war Armistice Day was a great day; it was a day of celebration, of feasting, of joyfulness and happiness. The war was over and we proposed that there should not be another one, and solemnly we kept saying to ourselves, "We are going to keep faith with our dead." Yes, until this last war Armistice Day was a great day. Then this war—and Armistice Day was eclipsed by the war. Now that war is finished, and this is the first Armistice Day of a world at peace in three long years for this nation, and longer than that for some of our allies. The official fighting was stopped. Millions, three times as many, four times as many, five times as many as in the last war, are dead! A world economically bankrupt, with no nation on earth able to meet its obligations. Europe operating in a vacuum; China, civil war. Twelve different areas of the world, danger points—and the Unknown Soldier speaks again!

WHY DO WE GET WAR?

I stood at his grave in Westminster Abbey, Britain's unknown soldier; I stood at his grave in Praha in Czechoslovakia, that little nation's unknown soldier; I stood beside his grave in the city of Berlin, Germany's unknown soldier; I stood beside his tomb in Arlington, America's unknown soldier of that war. Why is it that in a world where the people want peace they always get war? Do you think the people, the *people*, want war? Do *you* want it? Is there a person in this church this morning who dares stand up and say to me, "Dr. Bradley, I want war"? Is there one person listening to me now that dares to say, "I want war"? Who wants war? The people of this world want peace—and they get war all the time! When the hearts of the people cry, "O God, give us peace!" What do we get for it?—we get war! I wonder why?

I wish that Britain's unknown soldier, and Canada's unknown soldier, and that gallant unknown soldier who sleeps under a marble slab at Arlington—who may have been your boy—I hope and pray that their spirits sit down in Washington today and tomorrow.

I pray that there is a vacant chair at that conversation between Mr. Attlee and Mr. King and Mr. Truman.

LISTENING TO—WHOM?

Why are we getting wars and rumors of wars? Because we have never had courage enough, or bravery enough, to listen to the voices of the world's unknown soldiers! We have listened to everyone else. We have listened to international bankers and financiers, we have listened to industrialists, we have listened to newspaper editors, to correspondents, to diplomats and prime ministers—and now we are beginning to listen to scientists. We have listened to every voice except the voices of dead men who died in a war. Those voices we do not hear—they are dead, the unknown soldiers. There are 24,000 unknown American soldiers, sailors, marines, aviators of this war already missing in action; and the hearts of 24,000 American fathers and mothers are hoping, praying that the next day the ring of the bell, the postman's step, the messenger's uniform at the door—that the message has come that he is alive, they have found him—the jungle has given up its dead, the sea has released the dead—he lives! There are other messages that will carry the sad and decisive truth, "We are sorry to inform you . . ."

Armistice Day, 1945, with the bloodiest, the most cruel war of history still vivid, *and we are already talking about the next war*—the next one, when the blood of our own boys who died in this one is not yet cold!

NINE VOICES SPEAK

What is the matter with us? What is the matter with the world? Now, I am going to say something that will cost me a great deal to say; it may cost me friends, it may open the door for much criticism. The criticism I can stand, for it does not bother me; the breaking of friendships—that is tragedy. You see the names of those nine boys there from this church? I knew each of them from childhood; I saw them grow up. Alfred Taylor—do you remember the little lad who used to speak pieces in our Sunday school entertainments? Just a little bit of a boy. I can see him yet as he stood there, and how proud his father and mother were of him. His mother used to say: "Dr. Bradley, I wish when Alfred grows up he could be a minister like you; he likes to talk, and to give recitations." Well, Alfred is in the bottom of the sea. His ship sailed and has never been heard of since. Not a single thing has ever been found of his ship. It is gone!

Frank Anderson, Charles C. Crane, George Formanek Jr., Robert Osterberg—that lad who had such promise. You remember the essay of his I read—the one he read before the Rogers Park Woman's club and which has since been introduced into the Congressional Record in Washington? Do you remember the Christmas letter from Robert we received last winter? He wrote me the letter to tell me what he would be doing on Christmas Day—and the day after I received that Christmas letter came the message of

his death. Well, Robert is buried in Luxemburg; he was killed in the battle of "the bulge." Dead—Robert is dead.

Charles Tabor Randall; Walter Scott Sexton, whose marriage I performed before this pulpit—I later christened his baby—he is dead. It seemed as though his little baby could not live without him, and the baby died, and I buried them both.

'WE DIED—YOU WERE AFRAID'

And John Tinling, and Virgil Drew Widener. These lads, nine of them. . . . Don't you criticize me for what I am going to say now. I, some day, must meet these boys—I don't know when, but I know that they are deathless. I know that I am going to meet them one of these days and they are going to point their finger at me and say to me: "You are our pastor who died to end the war—what did you do, what did your church do, what did our nation do to stop this damnable thing called war? Did you speak, Dr. Bradley, or did you coward-like run away? Were you afraid to stand against war—I died in it!" I can imagine them saying to me: "Why, I died in it and you were afraid."

I have got to meet my boys, the dead, and I give you my promise—cost what it will, I shall from this moment until the last breath I breathe attempt to stand for those things between nations, between races, between peoples, that will build a world of peace. I hate this whole damned business of war. It belongs to the damned! Let it cost me what it will, I am going to stand for racial understanding, I am going to go to the limit with the mistakes of other nations, I am going to forgive and forget, I am going to take the hand of every nation, of every race, of every creed in the wide world, and I am going to say: "In the name of God, let us get down to the business of building a world of peace!"

WHY WE DON'T GET PEACE

Why don't the nations of the world get peace? I think I know. We don't get peace because we don't want to do the only things that will bring peace—hate enough. That's the reason we don't get peace. To say that we want peace, and then begin to hate—hate Russia, hate Britain, hate the black man, hate Catholics, hate the Jews. . . . Look out into a world of suspicion, and terror, and tempest—what is the matter? We want peace, but we don't get peace because we don't want peace enough to stand for the only thing that will bring peace.

My beloved dead, the nine of you, look down from the battlements of eternity, and listen to me: In your names, and in the names of the millions of dead young men of the world, we shall build a world of peace!

THE IMMEDIATE, the greatest threat to us is the threat of disillusionment, the danger of an insidious skepticism, a loss of faith in the effectiveness of international cooperation. Such a loss of faith would be dangerous at any time. In an atomic age it would be nothing short of disastrous. HARRY S. TRUMAN.

Your Place in History

By EDWARD HUGHES PRUDEN

But the day of the Lord will come as a thief in the night; in which the heavens shall pass away with great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. . . . Seeing then that all these things shall be dissolved, what manner of persons ought to be in all holy conversation and godliness? II Peter 3:10, 11.

SOPHISTICATED theologians used to read the closing verses of II Peter with a condescending attitude—"The heavens shall pass away with a great se, and the elements shall melt with fervent heat."

all sounded so weird and unbelievable. But now the atomic scientists are saying to the spiritual leaders of the world that all that the prophets of old have predicted for a reprobate world will be as child's play as compared to what will befall this planet if we prove morally and spiritually incapable of controlling this new atomic power we have discovered.

At the close of World War I, Lloyd George, the prime minister of Britain, said that it is either Christ or chaos for the world, and if that is true in 1918 it is true beyond all possibility of tradition in this year of our Lord 1946.

The *New York Times* carried an editorial entitled "Pandora's Box." I should like to quote the first paragraph:

As if the atomic bomb had not given the world enough to shudder at, both the army and navy now announce that disease germs must be reckoned with if the world is again plunged into war. A specter which had been stalking in the press between the two wars and banished by the experts who participated in the conference on the Limitation of Armaments in 1922 now becomes as real as fires set by incendiary bombs and the explosions of block busters, and more formidable because an epidemic of infectious diseases is not self-limiting. The excuse for this perversion of science is the knowledge that in the last war the Germans infected cattle shipped abroad from American ports, the supposition that the Japanese dropped germs of bubonic plague on at least one Chinese community and the reports that the Germans were trying to develop "bacterial" warfare.

A TIMELY WARNING

One of the most widely discussed articles ever to appear in a Washington newspaper appeared in the *Washington Post*, entitled "Five Years of Grace" and written by Herbert Elliston. This editor tells us that while America is at present the greatest power on earth, nevertheless this distinction is temporary, and that statisticians give us only a five-year run on the suprem-

acy granted by the discovery of atomic power. After that, it is altogether possible that most of the other nations will have caught up with us and will be prepared to confront us on an equal basis. What we do then for world peace must be done within the next five years. If we cannot find a workable solution for the war problem in that time our doom is sealed.

Charles Clayton Morrison, editor of the *Christian Century*, is not an alarmist but one of the sanest of Christian writers. In a recent article he declared:

Mankind must be made to realize that the world now faces unimaginable danger. The very character of this planet as a life-producing, a humanity-producing and a civilization-producing orb in the vast universe can be changed back into the character of the stellar system from which it has emerged. It can be made a dead planet like the moon or Mars, or a ball of nuclear flame like the sun. The full impact of the discovery of such possibilities must be brought home to all men. From now on we must accept the fact, never before grasped, that our world is a precarious world, that we cannot take its future for granted. The Creator has entrusted the very earth to men, with the ability now to keep it and make it a garden of the Lord, or to destroy it.

Prime Minister Attlee of England is no alarmist, but at the opening of the General Assembly of the United Nations Organization he did not hesitate to declare: "The coming of the atomic bomb was only the last of a series of warnings to mankind that, unless the powers of destruction could be controlled, immense ruin and almost annihilation would be the lot of most of the highly civilized portions of mankind. Here is an invention fraught with immense possibilities on the one hand of danger and on the other of advantage to the human race. It is for the peoples of the world, through their representatives, to make their choice between life or death. Let us be clear as to what is our ultimate aim."

GROWTH AS CHRISTIANS

The words of Peter then, as they are recorded in his Second Epistle, spring to life. Seeing, then, the awful choice before us, "What manner of persons ought we to be?" This is no time for frivolous living, shallow thinking or lukewarm discipleship. Each of us is faced with the terrific responsibility of helping to create a better and less terrifying world. Time does not permit me to go into any exhaustive discussion of the subject, but nevertheless I should like to make a few simple suggestions as to how we might begin.

For one thing, let us improve the quality of our own Christian discipleship. We have no right to assume that we are as Christian as we can or ought to be. Growth in the Christian life is not automatic or inevitable, but is a result of applying consciously the principles and ideals of Christ to the problems of daily life. We are told in the New Testament: "Work out your own salvation with fear and trembling, for it is God who worketh in you both to will and to do of his good pleasure." We must work *out* what God has worked *in*.

Increase in years is no guarantee of increase in

grace. Recently I talked to a man eighty years of age about a problem which had risen in his life and which could have been solved readily had he been willing to sacrifice something which he valued very highly. This man had been closely associated with the Christian church during most of his lifetime, and had for nearly an hour sought to justify to me his unwillingness to give up the thing which constituted his difficulty. It was a most depressing and discouraging experience, for here was a man who had served in the cause of Christ for more than half a century and yet had absorbed so little of the spirit of his Master.

Mrs. George W. McDaniel, the wife of my college pastor in Richmond, Virginia, wrote a little book entitled, *Growing Lovely Growing Old*. While this may be the ambition of all of those who face the sunset period of life, it is a goal which many fail to attain. While some become more sympathetic and generous in their judgments as they grow older, many, on the other hand, become more demanding and less inclined to understand the other person's point of view. We should seek then to match our increasing years by an increasing devotion to Christ, as well as an increasing demonstration of the fact that Christ is living in and through us.

JUSTICE AND BROTHERHOOD

A second suggestion is this: Let us make sure that our position on world problems is governed by a recognition of what is right, and not by our own natural reactions to those problems. We have no right to assume that our personal feelings on any subject constitute a worthy approach to that subject. Recently I was speaking in a certain city on the rights of all men, regardless of race, color or nationality. At the close of my message I was approached by a woman who has been a professing Christian for many years, and who said to me: "Would you like to live in a world such as you described today? Would you like to have these people about whom you spoke living around you and frequenting the places that you patronize?" After a moment's hesitation I replied: "No, I must confess that my Christianity has not taken me that far, but after all, it isn't a matter of what I *like*, but rather a matter of what is *right*." Jesus was called upon to face many situations he did not like, and to do many things he did not like to do, but it never occurred to him to turn aside on the grounds of personal feelings. He chose rather to do the will of God in spite of everything, and so must we, if we continue to be called by his name.

A third suggestion is this: Let us begin today to live more in the spirit of universal brotherhood. A number of years ago a young colored man was walking down Broadway in New York city on a cold morning, when the streets were heavily loaded with ice and snow, carrying two heavy suitcases in his hands. Suddenly there appeared by his side a young man who said: "Let me have one of those cases. This is no day to be so heavily loaded"; and together they walked several blocks to Grand Central station. Years later, Booker T. Washington said that this was his first en-

counter with Theodore Roosevelt. Is it any wonder that Booker T. Washington and the race he represented continued to look to the late President with friendship and understanding as they faced the many difficulties which our American traditions present?

Two or three years ago one of our Washington pastors wrote a brief note to six or eight of the leading Negro ministers just prior to the Christmas season, expressing his appreciation of their ministry and assuring them of his sincere interest in all that they were doing to strengthen the cause of Christ among men in our capital city. He told me later that he had never received such a response of appreciation than that which came from the ministers who received his Christmas greetings.

These acts of kindness and courtesy did not involve social equality, intermarriage, or any of the other strange things so many prejudiced individuals like to create. These things only involve simple Christianity and that might readily be expected of those who follow the Friend of all Mankind.

WHAT WOULD JESUS DO?

A fourth suggestion is this: Let us give our support to every movement that looks toward the alleviation of human suffering around the world. William L. Shirer returned to America from an observation tour of Europe and he told us that while America looked upon as being fabulously wealthy, she is regarded with much admiration and devotion, for the suffering people of devastated countries feel that we have not done nearly as much as we should have done to share with others our own material abundance. All the while we should keep asking ourselves, "What would Jesus do?" We know that our religion should find its most impressive demonstration in this hour, and if it does not, we need not be surprised if men question its genuineness. We must find a way, and use our utmost for humanity.

Finally, I would suggest by way of making a suggestion in the direction of helping to make a less terrifying world, that we use more frequently the privilege of prayer. When the Constitutional Convention met in Philadelphia in the early days of our nation's history, the delegates labored for five weeks without achieving much success. The crisis came on the last day of the fifth week when there was a very heated discussion in the midst of what appeared to be hopeless confusion. The convention seemed ready to adjourn and adjournment was a failure when George Washington, who had taken a little part in the discussion, looked despairingly at Benjamin Franklin. Seeing the tragedy written on Washington's face, Franklin rose and addressed the chair as follows:

In this situation of this assembly, groping, as it were, in the dark to find political truth, and scarcely able to distinguish it when presented to us, how has it happened, sir, that we have not hitherto once thought humbly applying to the Father of Light to illumine our understanding?

I have lived, sir, a long time; and the longer I live the more convincing proofs I see of this truth that God governs in the affairs of men. And if a spari-

not fall to the ground without his notice, is it probable that an empire can arise without his aid? We have been assured, sir, in the Sacred Writings, that "except the Lord build the house, they labor in vain that build it." I firmly believe this; and I also believe that without his concurring aid we shall succeed in this political building no better than the builders of Babel.

THAT TIME IS NOW

There was ever a time when we needed prayer, and that time is now. We should pray for the heads of nations, that they should be divinely guided; for the members of legislative assemblies, that they may be guided by wisdom above and beyond themselves; for men everywhere as they face the tragedies of this hour; and for ourselves, that we may measure up to all that is expected of the disciples of Christ in this solemn hour. All along this morning I have been making a grave assumption—the assumption that you have already committed yourselves in absolute surrender to Christ our Lord and Savior, for it is upon that experience that all the other things I have been speaking must rest. We know from experience that what the Lord declared in the New Testament is unquestionably true: "Apart from me, ye can do nothing."

Making Trial of God

By WILLIAM G. GEHRI

Now, therefore, why make ye trial of God? Acts 17:10.

ONE of the necessary factors for keeping mentally and spiritually alive is growth. When we cease growing mentally and spiritually we cut the creative life and allow stagnation to creep in. Most people do this unwittingly—they simply feel that their present attitudes and actions are satisfactory. They refuse to learn anything new. As adults they are sure that their growing days are over. And still educators assure us, from actual experiments, that one reason why adults do not learn after twenty-four years of age is that they lack curiosity and desire.

This principle of growth is an imperative for mature Christians for Christianity is not a projection of the faith "once dedicated to the saints," but the enlarging of insights and understanding to make a faith adequate for today. As Russell Lowell expresses this need:

New occasions teach new duties,
Time makes ancient good uncouth.
They must upward still and onward
Who would keep abreast of truth.

The conflict between the too traditional way of living life's situations, and the necessity of re-

examination and flexibility, is indicated in something that happened in the early days of the Christian religion. St. Paul and his co-worker, Barnabas, came to realize in presenting the gospel to non-Jews that the old requirements of circumcision and ceremonial laws were unnecessary and confusing. There were others who felt that these old Jewish disciplines were necessary even for non-Jews. In order to discuss and settle the problem the first church council was held at Jerusalem.

St. Peter defended the liberal position. He implied that the circumstances—the readiness of some Gentiles to accept the gospel stripped of its irrelevancies, the obvious fact that some serious minded Gentiles had been quickened by the Holy Spirit—was an indication of the practical operation of God's will. He further implied that those fetid minds who insisted on confining the Christian religion within the forbidding walls of Jewish ceremonial and circumcision laws were guilty of the failure to understand the flexibility and creativity of the new religion; or, as someone aptly puts it, they were "guilty of the sin of failing to draw logical conclusions from the facts." "Now therefore," Peter asks, "why make ye trial of God?"

II

What are some of the modern reasons for acting against God's will; for failing to draw natural conclusions from our religion?

1. One reason is *ignorance*. The Jewish poet tells us that "fear [i.e., reverence, in which humility and teachableness prevail] is the beginning of wisdom." But when we prefer to worship our own ideas as final standards of action, when we insist on the patterns of yesterday as being so sacred as to be inviolable for today, then we are worshipping a false God—the idol of our prejudice and complacency.

Sometimes we get into this unwholesome state quite unconsciously. How often do we think, for instance, of the implications of that phrase in the Lord's prayer, "Thy kingdom come"? We may realize how inadequate other ideologies and their kingdoms are: fascism, communism, nazism, statism. Our insight tells us that the spirit and way of Jesus Christ are urgently needed in this confused day. But do we realize that we are thereby commissioned to become co-workers with God to bring his Kingdom? Or do some of us irrationally believe, as a college student told me once he believed, that this is a prayer for God to bring in his reign, but that we have no responsibility for it?

There are too many people who profess and call themselves Christians who use religion as a retreat, blaming all life's crises on God or glibly announcing that the only solution to our unwholesome state of affairs is God. So they ask, "Why not try God?" or they advocate a return to religion, but the implications of the experience of God are seldom understood, or at least expressed, and they do not say what the religion is to which one is to return. We overlook the fact that religion may be used as a retreat—a regression to an infantile feeling of insecurity with the consequent need of a protector (in this case, God;



as in a child's case, his parents), thus relieving us of all thought and adventure.

This is the conception of religion defined by Marx as "an opiate of the people." Certainly, it is markedly different from Jesus' statement to his disciples: "I have yet many things to say unto you but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth." Lord Bacon puts the matter challengingly when he says: "It were better to have no opinion at all of God, than such an opinion as is unworthy of him. For the one is unbelief but the other is sacrilege."

2. Another reason for acting against God's will, making trial of God, is fear. We are afraid of public opinion. We are embarrassed about having ideas and doing things which are different from those of the majority. The German people showed their stolidity and fear when they sold out to nazism. Most of us, placed in the same position, would have done the same. So the soul is sold to the dictates of common usage, and religion is prostituted for the sake of safety and security.

Democracy can be maintained only where there is intelligent vitality. One wonders, when he moves about with people in pleasant social experiences, how many of these people would really stand up and be counted on the side of real democracy in time of tension. We did it when the enemy came from without. How about the enemy from within—class discriminations, racial injustices and persecutions, suspicions founded on prejudice? I remember the comment made by a resident of Russia during the dark days of the purges: "First you hear of some injustice, and you do nothing about it; next you see some act of injustice committed before your eyes, and you do nothing about it. Then you are obliged to share in some act of injustice, and it is too late."

The vitality of Christianity can be estimated on the same basis. Some people would like to love God, but hate to love their neighbors—a necessary corollary. They are afraid. When such fear lurks in the makeup of a minister of Christ it is blasphemy, for it means we swear loyalty to the Master and then disavow his teaching. This is not uncommon. Every once in a while one hears a minister say: "I would like to take this course, because I believe it is germane to our Lord's spirit, but my congregation won't permit it." Blind guides leading the blind and both falling into the ditch of irrelevancy, and both forgetting the Master's sharp warning: "Fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell."

3. Still another reason for making trial of God is the plain feeling of *helplessness*. In a world of chaos, atomic bombs, twisted bodies and minds, conflicting philosophies, deep suspicious, hatreds and resentments, we ask: What can I do? When such feeling of helplessness is common to thousands of people, there is a selling out to the enemy before we raise our sights.

Of course, nothing can be done if our religion is a mere gesture of contentment. But if we are seriously concerned, two things can be done:

First: We can be intelligently articulate about our convictions and thus influence others. If you stimulate five people, and they in turn exert some influence on others, the area of awareness will be enlarged.

Second: We can realize that the Christian church with all its inefficiency, is the main organism that crosses national boundaries; it is the large fellowship that is inclusive. Here we find business and professional men, housewives, laboring people. Wherever there are too few of one group, as in the case of laboring men, the vitality of the fellowship is injured. Both labor groups and the church have responsibilities for closer and more inclusive fellowship, so that understanding and trust will be enlarged and tensions reduced. It is not a question of where the blame lies. It is rather a situation that must be faced.

I had a friend in the service in the Pacific—an intelligent churchman whom I have been trying to interest in the ministry. I received a letter from him which reveals the growing pains of some of our so-called youngsters. He writes: "I remember somewhere words of William Temple to this effect: 'God is not only, or even primarily interested in man's relationship to him, but also in man's relationship to man (politics) and man's relationship to nature (economics).' Since the immediate causes of world chaos have always been due to discord in these latter fields it seems to me that it is the duty of the church, God's agency on earth, to teach very actively Jesus' program pertaining to politics and economics in concrete terms. Possibly I do not understand the function of the church or what it has accomplished, but somehow I feel that it has failed sadly in its duty. Unless there is convincing evidence that the church intends to expand its activities, I could not become an effective member of its ministry."

III

How shall we know God's will?

There are some people who believe that the will of God is a dangerous idea, because it is used by many persons to impose their will on others. But there are certain standards. The necessity before us is to find them.

First: We have our own conscience. To make it count, we must consider what goes into the lamp of our conscience. The light will not be brighter than the quality of the oil in the lamps and the regularity with which the wicks of intellect and feeling are trimmed. C. S. Lewis, in his delightful book, *The Screwtape Letters*, tells how a reader in the British Museum got an idea that inspired him to think of God. However, he was diverted by the earthy suggestion that it was time to go to lunch. Once out on the street with this familiar, he admitted: "I had an unalterable conviction that, whatever odd ideas might come into a man's head when he was shut up alone with his books, a healthy dose of real life (contact with buses and a newsboy) was enough to show him that that sort of thing just couldn't be true."

Second: As Christians, we have the heritage of prophets. These men had purging insights as to

ity of God and what he demands for society. Work for them was an experience of divine opposites—vision, the realization, "Woe is me, for I am a of unclean lips," and then its understanding that insights must be carried out where men live, at and die. On the mountain peak they found part God. In the valley they proved the validity of what found. It was just such an experience that made ah exclaim: "What doth the Lord require of thee, to do justly, and to love mercy, and to walk ably with thy God?"

This is what ought to happen in the church—a feel- of tension and then power. Our minds ought to stimulated, spirits touched, conscience troubled, den- nation deepened—so that our life shall count right re the situation seems most godless, right where problem seems most un-Christlike. So often wor- is vitiated by the fact that the worshipers are ressed with the accidental and incidental, and fail grasp the meaningful vitality of their adoration, fession and prayers.

Third: We have the teaching and continuing spirit Jesus Christ. He tells us something realistic about he warns us that it is simply falling short of our iny as a child and co-worker with God. It is be- ing our very purpose in life.

We often hear that sin is merely missing the mark. at is not Jesus' conception. For that implies that we e a goal which is just short of the Kingdom. It mes that our goal is adequate but that we merely or under-shoot the bull's eye. It does not reckon h the plain fact that our goal may be diametrically osed to the Kingdom, and that no matter how ac- ate our aim, the result is unwholesome and even icious.

No—Jesus would have us examine our goals. He ild have us realize how often the targets we set up false to his conception of man and society. He ild remind us how ignorance, fear and the feeling helplessness prompt the erection of goals that may satisfactory from the standpoint of present expedi- y but are simply impossible for the mature Chris- working for a Christian society. Lose these im- ent and fruitless securities, advocates Jesus, for my e and the gospel, and you shall find life. Joy shall n be discovered not in the perfection of arrival but the arduous sharing in the pilgrimage moving ard the city of God wherein dwells righteousness, h and justice.

There is wisdom for the growing Christian in the pious question, "What would Jesus do?" Not at does my pocketbook, prestige, privilege or pre- ice demand in this or that situation; rather, what s Jesus demand? What does our Lord expect?

THE highest Christian patriotism is that which os first the Kingdom of God in peace or war. We st defend America from Hitlerism and anti-Chris- philosophies, but our supreme business as Chris- us is to proclaim the cross of Christ and the Sermon the Mount.

RALPH S. CUSHMAN.

The Family Goes to Church

By CHARLES L. COPENHAVER

THIS MORNING our thought is centered on the family. And it is fitting that this should be so because it becomes more and more obvious that the real battleground for the moral life of this nation is the family. We must realize that what this country



will amount to in the end depends upon what happens in its homes. Let the family life of a nation decay, and there is no outside magic that can save it. John Ruskin put it this way: "The history of a nation is not a history of its wars, but the history of its households."

There has never been found a substitute for parents and no organization or institution can replace the home. The life influence the child receives from

his home goes deeper and lasts longer than any other. In his exceedingly important first six years, he belongs almost entirely to the home. Even when he goes off to public school and begins to attend church school, eighty per cent of his time is spent at home.

This must have been the basis of Woodrow Wilson's startling observation made before a body of alumni when he was president of Princeton University: "Some of you write and ask us why we don't make more of your boys. I will tell you the main reason—because they are your boys." It is the right answer for parents who would make the false assumption that the school, the Boy Scouts, the Y.M.C.A., or even the church can carry what is primarily the responsibility of the family. Such organizations and institutions do deserve great credit for they carry part of the load, and they carry it well. But they do not enable the parents to dodge their unique responsibility. In a popular autobiography, the author looks back on his life and makes this observation: "As life tapers off I can see that in the deep and fundamental qualities I am each day more and more like my parents." Indeed, the influence of the home, for better or for worse, is upon us all.

THE FAMILY TODAY

If you will acknowledge the family to be the very foundation of our way of life, will you now turn to ask yourself the question: What has happened to the family in this modern age? Well, you will not need a long or detailed report, for most of you know that all is not well with the modern family.

Already our nation has the unenviable distinction of having the highest divorce rate in the world. The divorce rate has gone up 500 per cent since the Civil War. At present, one out of five marriages ends in

divorce. If the rate continues at its present pace, by 1966, twenty years from now, more than one-half of all marriages in this nation will end up in the divorce courts.

The wartime migration from home to industry has profoundly upset family life. In Los Angeles a social worker counted forty-five infants locked in cars at a single parking lot while their mothers were at work in nearby plants. In Detroit a major problem for the police to handle has been the children who have been set free from their homes to wander the streets at night so that they, in turn, may sleep later in the morning and not wake their working parents. Almost all industrial centers have their "key-children"—young children set free to roam the streets of the town with a key to their homes tied around their necks.

WHAT HAS HAPPENED?

Now, there is a danger that we may think this belongs only to the homes on the other side of the tracks, the poor and underprivileged homes. I have been talking with our city judge, members of our United Family and Children's Society and workers on the Parent-Child Assistance Committee of Plainfield. They have told me that the story of the broken home and disintegrating family life in our time includes all homes, regardless of their financial or social standing in the community. In the so-called good sections of town as well as in the poorer sections, whenever parents have become too busy, too involved, too selfish to put the best interests of their children first, the home has broken down. When we think of the plight of the family in this nation, we must think, therefore, of all families.

That all is not well with the modern family, we must know. Now, we ask, why has this happened? Certainly one answer must be that our life has become less and less family-centered. In the midst of the tensions and conflicts of this madly busy world, we seek release outside the home. C. V. R. Thompson wrote this comment when he returned to England from a visit here: "The first thing a New Yorker does when he finds a home is to look for a way of keeping out of it as much as possible." Is it not true that the movie house, the golf links and the bridge club have split up the family pattern and set each member on his own path leading away from the home out to the areas of his own personal pleasure? Have these things in all too many homes not tended to replace the family picnic, the party at home, the evenings of games and reading by the fireplace? From a home-centered culture we have been moving at a rapid rate out into areas of synthetic and artificial commercial amusement.

RELIGION BYPASSED

Another reason for the disintegrating family life is that the modern home is frequently set up apart from its religious basis. Instead of acknowledging that marriage and the family life is a great spiritual venture for the mutual enrichment of God's children, the modern man has too often accepted it as a convenient civil arrangement to meet the demands of society. He has

erroneously supposed that if religion has any part in his family, it can be added like a bay-window on the side of his house. In this he denies the inescapable fact that true marriage is ordained by God and the foundation of a successful home and happy life must be based on God's principles and divine purposes.

If this high and ideal estimate of marriage and family is true, as I for one am convinced it must be, if the family is to retain its rightful place in our society, what can be said for religion and the modern American family? Well, one-half of our nation's youth are growing up without regular religious instruction in home, school or church. It means, in hard figures, that 17,000,000 boys and girls are coming to maturity without thought of God, knowledge of Christ or the sustaining fellowship of any religious organization. In countless thousands of homes the Bible is an unread book, the voice of prayer is unheard, loyalty to the church is too seldom taught by precept, more seldom still by example. The result? In England during the war a teacher asked a class of evacuated children of the average age of twelve why we keep Christmas, and who was born on that day. Of those thirty-nine children, nineteen could not answer either question. The *London Times* observed this religious illiteracy and commented tersely: "In a country professing to be Christian . . . we are allowing the citizens of the future to have a purely heathen upbringing." Alas, I am afraid the same might have been said of this nation.

WHERE PROTESTANTS FAIL

While it is true that our Jewish friends give their children an average of 335 hours of religious teaching a year, and our Catholic friends give their children an average of two hundred hours of religious teaching a year, we Protestants give our children an average of less than thirty hours of religious teaching a year. And the reason? Well, here is a typical answer one minister received when he asked a mother why her child no longer attended church school: "You don't realize how much children have to do these days, my daughter just had to drop something!"

My friends, the greatest thing we can do to strengthen the structure of family life is to put it on a higher plane where it belongs—a spiritual plane. Perhaps the most important contribution we can make in this life as individuals is to give our children, through the medium of the family, an inner sense of what is right, what is true, what is good, and what is beautiful. The formation of character, the right ordering of conscience, the guiding of personality growth—these are the things that must come from the family, if they are to come at all.

I say to you very frankly that the church alone cannot do these things for your children. The church can help, but one hour of church school will never do the job. Either the family, recognizing its responsibility for the spiritual growth of the human personality, buckles down to the task or the children are turned loose from the family to face life without religious foundations, spiritually illiterate and morally unprepared. I wish I knew different ways of saying

s again and again: the family can only be as strong as its spiritual base and the children can only be as good and good as the religious quality of their homes.

A WORD TO PARENTS

It is good that modern parents are concerned about their children's diets. It is good that they know the rules of health and hygiene. It is good that they have some understanding of child psychology. But, we do all of these things and neglect the religious training and spiritual growth of our children, we are not good parents.

Give your children a great religious faith and they will have a rock to which their lives can be rooted and they can stand against the avalanche. This world will need men in the trying and uncertain days ahead, men who in their homes have heard about God and love and love and keeping one's word and ideals. We will need men who have come from homes that have pushed back the horizons of life and heightened the ceiling of the soul. It will need men who can take the influence of their homes as did Ray Stannard Baker, who said of his father's prayers: "These prayers made a powerful impression on me. . . . I thought how really tremendous and wonderful God must be when my father was willing to bow down before him. When I thought how much father adored God, I had a high opinion of Him."

When a man sees what an example he is to his children, it sets him thinking about his own home. Are we teaching our children good religious habits that will strengthen their lives and make them fit for the future? Do we say grace at our meals? Do we ever bring the family together and share the Bible within the family circle? Do we support the Christian church so that our children will see in us an example of loyalty? Our children are looking at us and thinking about us. They learn to know what we believe and do not believe. Children make penetrating studies of parents and they can find out when we pay lip service and when we speak and act in deep sincerity. Is the light of our faith strong enough to lead the children? Are our children able to get glimpses of God through you?

MEETING THE CHALLENGE

This church is going to try to live up to its responsibility to teach the children in our church school. It is going to go beyond that. It will, if you will but let it, help you bring wholesome religion into your family life and make it a real and powerful force in the growth of your children. It will try to strengthen the foundations of your home by helping you make religion a part of your own family circle.

As a church, we are willing to acknowledge honestly that we know we can never do the work that needs to be done with our youth in the church school in one hour a week. Therefore, we are going to the families. We are going to bring with us materials of Bible study and family devotions, books and pamphlets. We are going to ask you to help us do our job, and we are going to ask you to live up to your responsibilities as parents.

Why America May Fail

By G. CLIFTON ERVIN

And Noah . . . was drunk. Genesis 9:20a, 21a.

TWENTY-SEVEN years ago, in the year 1919, Dr. Charles E. Jefferson preached his famous sermon on this text. In that sermon delivered a few months after the conclusion of the First World War, he pointed out that in the Genesis story of the flood there had been a world disaster and Noah was faced with the opportunity of reconstruction of a world after catastrophe and chaos. But in the presence of so great and challenging an opportunity "Noah was drunk." So, said Dr. Jefferson, the people of the world might fumble their great opportunity and fail in the task of reconstructing society after the disaster of the First World War because of their various forms of drunk-



eness. What a true prophet he proved to be!

I am quite sure that this sermon needs preaching today even more than then. Its theme is, if anything, more pertinent in 1946 than in 1919. America may again fail to meet the opportunity of a destiny-laden time because she has gone on a drunken spree, because of her various kinds of intoxication.

DRUNK ON ALCOHOL

First of all, America may fail because of her literal physical drunkenness—because she is drunk on alcohol. Second only to war, perhaps, drink has been the greatest curse of mankind. And now that the war is over, the alcohol problem looms up as the Number One social and moral problem of America. We are rapidly becoming a nation of liquor-guzzling inebriates.

Our rapidly increasing national inebriation is proved by the cold facts. According to figures released by the U. S. Department of Commerce, the American people spent more than \$7,000,000,000 for alcoholic beverages in 1944, an average of \$54 for every man, woman and child in the country. A conservative estimate of the number of drinkers in the United States is 40,000,000. Thus they actually spent an average of \$175 apiece for beverage alcohol in 1944. This means, of course, that the per capita consumption of intoxicating drink is about at an all-time high. Basing my estimate on the tax-paid withdrawals of 100-proof spirits, beer and wines for consumption in 1944, the apparent per capita consumption of such in that year was over 19 gallons—or more than 26 gallons—for every person in our land over fifteen years of age! And the per capita consumption was doubtless much more than that.

No wonder that the liquor and brewing industries together can spend over \$75,000,000 a year on advertising! This advertising is one of our national scan-

dals. What a shame it is for a traffic that is a constant menace to public morals and the chief promoter of crime and disease to be allowed to get away with the kind of advertising it does! The American Business Men's Research Foundation has a cartoon that underscores this scandal very vividly. In the center foreground of the picture there is a great stone base on which is written "Advertising." The figure of Truth in her long, flowing garments with the torch of truth held aloft in her right hand has been toppled from her pedestal, and in her place a fat, two-faced figure labeled "Hypocrisy" is being hoisted up on the pedestal by an equally fat and unpleasant-looking individual with an apron tied around his middle who is labeled "Booze Barons."

A TIP ON ADVERTISING

Concerning this scandalous, lying liquor advertising Sidney J. Harris of the *Chicago Daily News* in his column "Strictly Personal" wrote this recently:

"In my naive way, I used to think that making whisky was a pretty simple affair. You just threw together some alcohol, corn-mash and a few other high-powered ingredients, shook them up in a barrel, let them stand a while, and there you are. But the inspired lads who write the whisky ads have been wising me up, and now I know better. You see, each and every whisky on the market is made by a separate, special and quite secret blend, guaranteed to afford the most exquisite delight to the Man of Distinction who sips his royal brew.

"Oh, I have learned a lot from reading whisky ads. For instance, nobody can really get stinking drunk from drinking the stuff—no, it merely Heightens your Enjoyment of Life, or sometimes Strengthens the Bond of Good Fellowship. Some distillers insinuate that their whisky is practically all the nourishment you need, and any day I am expecting their researchers to discover some new vitamin in whisky that will make it Essential for Infants.

"They do not encourage intemperance, of course, but it is funny how the man with the whisky glass forever in his hand has the Stamp of Success upon him. In the glowing universe of the whisky ads, nobody ever gets potted, or beats up bartenders, or falls down elevator shafts, or makes a pass at other men's wives, or runs over kids in the street, or even has a teeny-weeny hangover. On the contrary, there is no end to what such a fine whisky can do for you, such as making you popular with the boss, who recognizes your Instinctive Good Taste, or helping you beat some other guy's time. . . . Marriages have been made on less, they tell me. . . .

"I believe in man's inalienable right to make a jerk out of himself by drinking as much as he likes (?); but if those whisky ads don't get down to earth and stop urging a bourbon diet as a road to salvation, they will just be legislated off the map again, as sure as I am a Man of Distinction."*

*Reprinted by permission of the *Chicago Daily News* and of the author.

Let us hope that prophecy may soon be fulfilled. Meanwhile, however, there is a very simple, practical and effective thing that you and I can do about this deluge of liquor advertising and propaganda that is breaking down the resistance of millions to the liquor traffic. It is this: We can tear out each and every liquor ad that comes to us in our papers and periodicals and mail them back to the publishers with these or similar words written across the ad: "I strongly object to the liquor ads in your paper." Or these ads could be accumulated and sent in group back to the publishers with our words of protest written across them. This plan, which is being pushed at the present time by various temperance organizations, has much to commend it. It will put the distillers and brewers "on the spot." The more they advertise, the more ammunition they will give us to fire right back at them.

NATIONALISTIC PRIDE

But alcoholic drunkenness is not the only kind of drunkenness that may cause America to fail. There are other forms of intoxication that may contribute greatly to her ruin. America may fail the world in this crisis because she is drunk on nationalistic pride and power. Indeed, there are many in our land who are already drunk in this respect. This form of intoxication is undoubtedly an important factor in the aggressive and I fear ultimately successful campaign that is now being waged for peacetime conscription.

For the time being, at least, we do have such power as no other nation in history has had. And the question is, what are we going to do with it? Are we going to get drunk on it? Are we going to use it to bless or to curse mankind? Are we going to use it soberly and cooperatively to help rebuild our shattered world—or are we going to use it drunkenly and selfishly to dominate the world? How very apropos are the words of Kipling to us today:

If, drunk with sight of power, we loose
Wild tongues that have not Thee in awe . . .
Lord God of Hosts, be with us yet,
Lest we forget, lest we forget!

MONEY-MADNESS

Again, America may fail because she is drunk on greed, because of the intoxication of money-madness. That is just what happened after the other war. Following the First World War we engaged in one of the wildest scrambles for wealth in all history. What a financial spree America went on in those "roaring twenties"—and what a terrific "hangover" we had! And it looks very much as if we may plunge into another reckless economic debauch as we did then.

Back of the mighty up-of-war that is now going on between capital and labor is this awful thing of money intoxication. Labor sees the fabulous profits that the big industries of this country have piled up from their fat war contracts, and, rightly or wrongly, it feels that it has not got its share of those profits despite its high wages during the war. So labor becomes greedy for a larger share of the profits of industry in the

re, while owners and management, on the other d, are just as greedy for still larger profits for selves. This form of national drunkenness can will wreck our whole economy and bring woe and ery to millions of our people, unless it is checked.

RACE PREJUDICE

Once again, America may fail because she is drunk hatred and prejudice in all of its many vicious ns. There is a rising tide of anti-Semitism, anti- roism, anti-all-other-races in our country, espe- y among the great masses- of the ignorant and mformed. One has only to listen to conversations trains and buses, in hotel lobbies, restaurants and er public places to realize how deep and strong this of prejudice and hate is running. Nothing in our ent American scene disturbs me more than this. ver we Christians need to take our stand against al prejudice and discrimination and injustice, we d to do so at this hour! Nothing—not even a liquor uch—can damn the soul of America, any more ly and completely than a debauch of hate and pre- ce!

However, I hope and believe that the influence of returning veterans, particularly those who have combat and have seen their Negro and Japanese- erican comrades die for democracy, will be thrown nst this tide of racial prejudice. Here is an inci- t that symbolizes, I believe, the attitude of perhaps majority of the returning service men. A friend of was traveling on a bus recently when two un- h individuals got on who were evidently intoxi- d with alcohol. It soon became apparent that they e also intoxicated with racial prejudice. Loudly, thily and profanely they damned the Jews, the roes, the Russians, and what have you. Finally, of them turned to a soldier with a number of seas bars on his sleeve and a row of decorations on chest and asked him what he thought about it all. answer was inelegant but very expressive. "I k," said he, "that it is all a lot of hokey!"

A NEW CHALLENGE

h, America, America, what a chance you have y! What an opportunity to lead the whole world of the wilderness of hate and chaos and misery war into the promised land of peace and security brotherhood! For the second time in a generation l has given you a chance to fulfill your high des-. Will you rise to that opportunity—or will you because you are drunk on alcohol and nationalistic e and power and greed and prejudice? For the of the more than a hundred thousand of your st young men who were casualties of the First rld War, for the sake of the more than a million ere casualties in the Second World War, for sake of a suffering humanity that looks to you for moral leadership of the world, for your own sake, must not fail!

America, America! God shed his grace on thee,
And crown thy good with brotherhood
From sea to shining sea!

O Sing Unto the Lord a New Song!

BY HENRY B. HASS

O, sing unto the Lord a new song; for he hath done marvelous things; his right hand and his holy arm hath gotten him the victory.—Psalm 98:1.

RELIGIOUS HISTORY has been marked by a succession of great leaders who have said in one form or another, "O, sing unto the Lord a new song." They have been persecuted, stoned, crucified and burned at the stake, but most of what we value



in religion has flowed from them. In each case their "new song" has crystallized in an organization which has become dominated by second and third-rate thinkers. The heresies of bygone years become orthodox. The crusading spirit of ethical and religious change cools as theological dogma replaces the former fervent zeal. Traditions of infallibility arise; a man or a sacred writing is alleged to be incapable of error. Because of

this, progress becomes almost impossible until another great, original thinker arises whose courage and intellectual honesty meet the needs of a new age. He also is persecuted as a heretic and the cycle is repeated.

Today many great thinkers believe that a revival of crusading religious fervor is the principal need of mankind. I am speaking here today because I agree with them, and because I believe that the courage and the honesty to be found in University Church are essential to any such movement.

SCIENCE STRONG, RELIGION WEAK

It seems to me that when the history of our present age is written it will be regarded as remarkable chiefly for two reasons: (1) the phenomenal growth and universal success of all branches of pure and applied science, and (2) the weakness and ineffectualness of religion. In the words of Barnes, "We have one foot in an airplane and the other in an oxcart." To anyone even faintly familiar with both fields, the reason for this disparity is obvious. It is not that religious problems are more difficult; whoever thinks that unlocking the secret of atomic energy was easy compared to any other problem is making a very implausible assumption. The reason lies rather in the contrast between the attitude of most scientists who expect new truth to be discovered every day and that of most religious leaders who seem to feel that all of the important truths in their field were discovered in the remote past.

The great tragedy of our era is not that science is so strong; it is that Christianity is so weak and divided. For three centuries theologians have been

making war on science. Ever since Galileo Galilei overthrew the mechanics of Aristotle and the astronomy of Ptolemy, people have been worried over the supposed conflict of science and religion. For three hundred years the theologians have not been proved correct in a single instance when they challenged the conclusions of science. One could easily suppose that they would learn not to monkey with that particular buzz-saw, but we have only to turn on our radios Sunday mornings to hear them still at it. They have done some harm to science, but the cost to religion has been simply incalculable.

'PURE RELIGION AND UNDEFILED'

I want to say here and now that there has not been and cannot be any conflict between science and true religion. Science is forever correcting our erroneous thinking and blasting our superstitions to smithereens, but it only reinforces religion. There cannot be conflict between two ideas which are true no matter from what fields they are drawn; there can be conflict only if one or both ideas contain at least an element of falsity. The stupid struggles between science and theology arose because the theologians had forgotten to read the Epistle of James: "Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction and to keep himself unspotted from the world."

Did you ever hear a scientist object to that?

The kind of so-called religion which has been taking such a beating from the scientists for three centuries is so far from the Epistle of James that it bears no recognizable similarity. Instead of being "pure and undefiled" it resembles certain D.D.T. preparations which contain less than one per cent of active ingredient. As a scientist I am ready to go along with James and put love of one's fellow man and a high standard of personal honor and integrity at the very heart of my religion. This is the great central core of all of the greatest ethical disciplines; the common ground of essential agreement.

'LIKE A REFINER'S FIRE'

The Old Testament prophesied of the Messiah that he should "be like a refiner's fire, and he shall purify the Sons of Levi," that is, the priesthood. I have never heard a sermon on this topic, perhaps because our clergy are not very familiar with the chemical changes referred to.

It is a striking figure of speech. In the old process of freeing gold and silver from base metals a very hot oxidizing flame gradually converted the less valuable elements to a mixture of oxides, the dross, which rose to the surface and was sloughed off. The residue was bright and pure. This is still the process used in gold assaying, and when a large mass of dirty looking ore yields a bright little bead containing practically every trace of gold in the sample, you can see what the prophet meant.

It was a safe enough prediction. Every great religious leader has removed from the religion of his

time some of the dross of superstition with which had become encrusted. That is one of the reasons for their persecution, for it is an extremely unpleasant experience to become convinced that a cherished fallacy is just that.

SMASHING THE MICROSCOPE

One reaction which is perfectly human has been told by a returned missionary. The mission was the proud possessor of a compound microscope through which the Chinese youngsters could see the bacteria and protozoa swimming about in the water from which they made their tea. This was profoundly disturbing because Buddhism teaches that one must not kill animals. The mission was promptly honored by a visit from a pair of Buddhist priests who looked through the microscope and then offered to buy it. Flattered by such a ready acceptance of Western ideas, the missionary sold the microscope. Then you know what happened; the microscope was immediately smashed.

"Smash the microscope," is one of the common reactions to new truth. It is easy to smile at the "heathen Chinese," but there is a lot of that kind of thinking right here in West Lafayette. For decades the science of anthropology has scoffed at the idea of the superiority of any one race; it is a pure myth. We have just fought a war largely because a man named Hitler lied to the German people about this matter. He had to put the anthropologists in concentration camps before he could get away with it. But now, when we say the war against nazism is won, a Negro cannot get a haircut anywhere in this city including the Purdue Memorial Union—the Purdue Memorial Union which was erected to honor the men who fell in World War I fighting against German who carried the racial doctrines of Nietzsche in their hearts! How much easier it is to conquer an arm than a foolish idea!

A FRIGHTFUL PROSPECT

We are living in an age when the bomb which burst on Hiroshima has spoken to mankind in the voice of a thousand thunders: "You must learn to live together or you shall die together."

And we are so far away from the Christian and the scientific idea of the brotherhood of man that a Negro can't get his hair cut in West Lafayette!

The present need of the world has been well expressed in Elias Lieberman's poem entitled "It is Time to Build":

I am tired of echoes in the old house;
Echoes of ancient hatreds and historic feuds;
Echoes of outworn slogans;
Echoes of pompous fools long dead;
Echoes of statesmen whose folly is more enduring than bronze.

Man's mind reaches past the stars,
Probes into the atom,
Measures waves of ether in the infinite spaces;
His soul trembles at a brother's pain,
Sees light through jungle darkness,
Sings with faith and tenderness the vastness of divinity.

he still lives in an old house,
old house full of echoes.
r down the rotted boards;
up the bat-haunted chambers;
the babbling of simian tongues
ending to blabber wisdom.

time to build new towers for a new age.
n tired of echoes . . . echoes . . . echoes . . . in the
old house.

The new house will be built. How many more
ld wars will need to be fought before mankind
ns to distinguish between truth and treasured tra-
on, I cannot say. The greatest hope which I can
is for men of good will in or out of the churches
in or out of the laboratories to stop smashing our
tal microscopes and look squarely at the facts in
spirit which is at the same time scientific and re-
ous in the very deepest sense.

THE GREAT HOPE

The research laboratories and the engineers and
nologists have presented the world with a new
h which can carry us forward to an era in which
ization can blossom as mankind has never dreamed,
olden age in which poverty and infectious disease
gradually be conquered and man's spiritual nature
in the opportunity to develop to new heights—or it
mean grim and horrible wars, the destruction or
ersal of cities, an ant-like, subterranean existence
ontinual fear of sudden death. And again we find
usual reaction: "Suppress the truth! Keep the
et! Maintain ignorance!" How futile!

is for our generation to decide whether we shall
nly lose or nobly attain this great hope of man.
e scientist has forged a two-edged sword which
ists before the world an inescapable ethical and
igious challenge. We may use it to cut the bonds
h have held mankind enslaved by his own feeble
gy, or we may use it to destroy one another.
t is time "to sing unto the Lord a new song."

WE ARE going back to God's moral law, to his char-
and justice—back to the basic principle of liberty
justice for all. We are going to build America
that. We are going to make America a land of
ortunity and growth for every man and woman
o wills to make good—and this, irrespective of race,
gion or national origin.

WILLIAM C. KERNAN.

WHEN anyone says that we must face the future
with courage he is omitting the atomic bomb from his
ulations. What we need is fear. Before atomic
bs go into mass production in Russia, in Britain, in
nce, in China, in Mexico and Cuba and in Italy,
many and Japan, God give us grace to be cowardly
ugh to save ourselves by common sense.

BOOTH TARKINGTON.

ONE REASON why victorious wars have never brought
uring peace is that conquering nations have seldom
a humble.

HENRY SLOANE COFFIN.

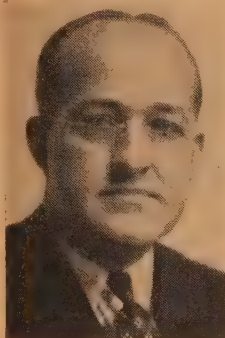
Freedom Is a Dangerous Thing!

By R. DALE LeCOUNT

For ye, brethren, were called for freedom; only use not your freedom for an occasion to the flesh, but through love be servants one of another. Galatians 5:15.

FREEDOM is a dangerous thing. Give it un-
reservedly to the hand of a little child, and he
will soon become a creature of many bruises; give
freedom to the disciplined Christian and he rises from
character to character. Indeed, the freedom we so

much require can be a blessing
only in the keeping of a su-
perior person. A man's worst
difficulties begin when he is free
to do as he likes. When he can
do just as he pleases, he is con-
fronted by so many alternatives
that he does not know which
value he wants. He may choose
life according to impulse, rather
than by prayerful judgment. As
another has suggested, our
anxiety is often simply the
dizziness of our own freedom.



Too much freedom makes us mad.

St. Paul's letter to the Galatians has been called
"the epistle of freedom." The word "freedom" is
mentioned or suggested no less than eleven times. The
apostle has grasped the fact that Christianity is a
religion of liberty; wherein the grace (unearned
merit) of our Lord Jesus Christ is available; who
doeth exceeding abundantly above all that we ask or
think. It is the picture of the overflowing cup, the
lavished beauty of sunshine, the freedom of abundant
harvest, uncoerced save by vitality of life. "For ye,
brethren, were called for freedom; only use not your
freedom for an occasion to the flesh, but through love
be servants one of another." Freedom must not be
degraded, devoted to the insatiable appetites of the
flesh; rather it must be elevated, devoted to the service
of one another. In the first instance, freedom is a
destructive force: in the second, freedom is an exalta-
tion of spirit.

We may have considered that freedom was some
riotous play we could indulge at will; whereas it is
actually a discipline hedged about by sacred laws, at
once beautiful and forbidding. My soul! Freedom is
a dangerous thing!

I

As we seek to analyze this glorious danger of free-
dom, let us note to begin with that we have been given
the *freedom to choose*. What a staggering privilege!
We use it daily, even hourly, through our lives. Let us
note examples: Out of all the white keys ranged in
order upon the piano, the musician has the power to

choose which ones shall sound. Out of all the books waiting patiently upon the shelves, the reader may choose which one shall speak. Out of all the programs throbbing through the air, the listener may choose which one shall sing. From all the strange philosophies of life whispering through society, one may choose to move left or right, be a liberal or a conservative. This freedom to choose is a treasured privilege; it is also a dangerous power. The piano player may choose shocking discords; the reader may choose cheap literature; the listener may choose to let the radio boom all day without listening to it. The mind may endeavor to be either liberal or conservative, and become so muddled that it becomes really nothing. On the other hand we may choose none of these things; choosing rather not to choose at all. Ah, this freedom!

Furthermore, consider that in the moral realm we possess the sacred power of rejection; a refusal to accept the good. It is worth while to notice how absolute was Christ's respect for the freedom of personal choice. He would neither bribe nor coerce men to become followers. Consequently, we have the freedom to reject his appeal with finality. Until the sunset of our final day, we may choose to turn our faces toward the shadow with a hard, unyielding heart. And more amazing still, God does not choose to crush our freedom in that moment of destiny. Rather he brings his persuasion to bear upon us in the delicate perfection of a child's face; in the rapture of a sunset or the quickening song of the morning; in the gigantic grace of a tree, or the cosmic agony of the cross. He sends the Holy Spirit to torment our hearts, and beseech the surrender of our will.

But alas! Resisting all these overtures of grace, we may use our freedom *not* to choose. Freedom of religion! What a really dangerous freedom that is, when we freely choose not to be religious at all! And the grief of the Eternal Heart of the universe continues uncomfirmed through the centuries. One often won-

ders: How can the God of love abide such brokenheartedness so long?

Nevertheless, God has given man the freedom to revolt, if he chooses. He has the privilege of attempting to be a law unto himself, saying: "I, too, have a soul of my own, arrogantly upright, and to that I will listen and conform." Man may choose, with a jaundiced smile, to be devoted exclusively to his worldly interests, but that insolent grin will sag into the melancholy disillusionment of a bewildered soul. "We speak of hardships," wrote Robert Louis Stevenson, "but the true hardship is to be a dull fool, and permitted to mismanage life in our own dull and foolish manner."

Freedom is a glorious danger, and we must therefore use it to noble aims. We must choose to open the doors of our hearts from the inside, where only the latch is found; and when the patient Christ comes in to rebuke our sins and capture our will, we shall know the freedom of those who say, "I choose thee, O Christ." And with that kind of surrender, we shall join the heavenly host of those who sing:

O Love that wilt not let me go,
I rest my weary soul in Thee;
I give Thee back the life I owe,
That in Thine ocean depths its flow
May richer, fuller be.

II

In the second place, let us note that freedom *involves an obligation*. Our nature is but a bundle of instincts of affection, of mind and faith; and together they sustain the permanent unrest of life. These lively impulses must be brought under the obedience of law—obedience to a sacred obligation, a higher purpose they are created to serve. God has placed love and sacrificial service at the center of the universe as the unifying force of life.

Let us consider love, for example. Love is one of the glorious freedoms of the human spirit. Yet consider how binding it is! Love will hopelessly involve one

A Pastoral Prayer

By AHVA J. C. BOND

GOD our Father, Thou who inhabitest the universe and to whom a thousand years are but as yesterday when it is past, be mindful of us who live in time and to whom a day is so much of life. Forgive us for the fratricidal folly of past days—killing each other in the interest of brotherhood! The lines of our life have been tangled. We have been helpless in our limited vision, powerless in our selfish striving. We confess our sins; we seek a vision heaven-sent, a sympathy humanity-wide.

In the great struggle now past we have desired not to destroy, but to conserve and build. Human lives have been given in order that human values more precious than physical being might be preserved. Forbid that we shall ever lose sight of that higher aim or miss the mark of that high calling. As we bear in mind

those who have fallen in battle, in the hope of a better day for mankind, give us wisdom that we may not fail them. May we not by our selfishness or provincialism destroy the fruits of their victory and cheat future generations of the good which by their valor and sacrifice they have handed on.

We thank Thee for the hope cherished in the hearts of many, for the tangible evidence that a better world is taking shape. May the combined wisdom and cooperative efforts of those who would build a new order for humanity be supported by Thy wisdom and power so that the end achieved may be more than weak men can accomplish. We would take frustrated humanity to our hearts and hold up to Thee our sick world. We know that our yearning can never match Thine own. Thou art our hope and our confidence. Amen.

will so entangle one that one cannot take a single step without feeling the weight of its burden. Love issues commands, love will make one work; love will drive one to more and more personal sacrifice. Love is one of the most expansive and yet expensive forces in the life of a human being. Young people clinging upon the dangerous freedom of marriage without realizing these things will soon break under the discipline. They must know that freedom involves obligation. And yet, by strange paradox, that obligation is the prelude to a more wonderful freedom—the freedom of spiritual unfolding.

The humorist, self-appointed, has referred to the marriage relation as "the ball and chain"; but beneath the none too subtle wit is the recognition of a freedom lost because of an obligation. Instead of "ball and chain" let us substitute the picture—"anchor and ship." The anchor is that restraint on freedom which saves the ship, gracefully buoyant and with gay streamers flying, from the all too natural drift upon the rocks. Service and love someone may seem a burden at times, but it is really our divinest freedom; and the law of love which rules us becomes the charter that disenthral us. One has the dangerous freedom to make of love what one pleases.

Furthermore, democracy cannot exist except by the free use of freedom. Democracy involves the transferring of authority from external controls to internal controls. Woe to the man who in a free nation allows himself to indulge in the wrong liberty. If we are to remain free as a people, the inner disciplines must be ever sleeplessly alert, in order that every man's selfishness may not multiply in others, until all men are following a selfish interest. The unity of selfishness comes at last a feverish disunity of passion. No one can be free unless a sense of obligation is treasured unyieldingly within the heart.

In our modern world, the might of an exterior enemy does not to be feared too greatly. It is, rather, the silent enemy within which must be watched with Christian vigilance—the danger of undisciplined freedom. That which may have the power to undermine, and does its worst work in such unrealized danger. For example, Gibbon, in *The Decline and Fall of the Roman Empire* pointed out that the empire began its decline when its might began to decay by luxury, followed by lowering moral standards, and loss of public conscience. Only the final touch of the Goths, Vandals and Huns was needed to push over the tottering structure. Roman men took freedom as a matter of course, to get what they wanted when their passions wanted it. "Isn't this a free country?" they conceivably might have asked. To which came the answer of the universe: "No, you have the perfect freedom to go to destruction." Freedom without obligation is anarchy; freedom without obligation is democracy. Freedom is a dangerous thing!

III

In the final analysis, let us note that freedom is a principle. And this truth must filter down through the masses of people, else freedom will be lost.

(Continued on next page)

TIMELY VERSE

The New Loyalty

LET US no more be true to boasted race and clan,
But to our highest dream, the brotherhood of man.

Shall Babel walls of greed and selfishness divide?
Shall not the love of friends illumine the patriot's pride?

For moated arsenals let shrines of art atone;
Where armies met in blood, let garden plots be sown.

Let royal hunting grounds be parceled out anew,
That little children's feet may know the grass and dew.

No more shall Mammon play with pawns of toiling
men,

No more shall blood be spilled that Greed may count
its gain.

Let patience be our power and sympathy our court,
With love our only law and faith our only fort.

New thoughts, new hopes, new dreams, new starry
worlds to scan,

As Time proclaims the dawn, the brotherhood of man.

THOMAS CURTIS CLARK.

Dear Old Mothers

I LOVE old mothers—mothers with white hair
And kindly eyes, and lips grown soft and sweet
With murmured blessings over sleeping babes.

There is something in their quiet grace
That speaks the calm of Sabbath afternoons;

A knowledge in their deep, unfaltering eyes
That far outreaches all philosophy.

Time, with caressing touch, about them weaves

The silver-threaded fairy-shawl of age,

While all the echoes of forgotten songs

Seem joined to lend a sweetness to their speech.

Old mothers! as they pass with slow-timed step,

Their trembling hands cling gently to youth's
strength.

Sweet mothers!—as they pass, one sees again

Old garden-walks, old roses, and old loves.

CHARLES S. ROSS.

Peace

O BROTHER, lift a cry, a long world cry
Sounding from sky to sky—

The cry of one great word,

Peace, peace, the world will clamoring to be heard—

A cry to break the ancient battle-ban,

To end it in the sacred name of Man!

EDWIN MARKHAM.

From *1000 Quotable Poems* and *Poems for Life*,
by Thomas Curtis Clark. Used by permission of the
publishers, Willett, Clark & Co.

Freedom is not license. Society has decreed that a man has absolutely no right to drive his car while intoxicated. That is not alone the mandate of the policeman, but of society at large, which in turn has it because it involves the safety of human beings, which in turn is a divine principle. As Paul would phrase the principle, "through love be servants one of another."

When one's personal freedom collides with the freedom of some other man, then it comes to a barrier beyond which it dare not go, else the other person's sacred precinct will be invaded. "All those who allow themselves a wrong liberty make themselves their own aim and object," wrote Heinrich Suso centuries ago. And the words uttered long ago are still poignantly modern. The divine restraint is upon us all. The divine imperative—the *ought*—is built into human personality. It is the grandest, most austere fact of the human spirit. We are not free to do with our lives as we wish: we are only free to do with our lives as we ought. We have freedom to flout the moral laws of the universe, but we

shall inevitably be hurled back like a broken thing.

In reality, there is no such thing as absolute liberty. Ruskin has pointed out that the ocean does not have it. The tides creep up along the shore, with little waves whispering, but they come to a restraining barrier: the moon and the shore conspire to tame the wild energy, saying: "Thus far shalt thou come!" And the waves seem to answer: "Very well, thus far shall we come." Or again, the stars do not have freedom, since cosmic force holds them in their places. Consider what would happen if they began rushing about through space, like glowing bandits, crashing into each other. All of which illustrates the divine control of life, and the need that we rethink the whole matter of freedom. Liberty under divine law is the only guarantee we have that it can be safely permanent.

"For ye, brethren, were called for freedom; only use not your freedom for an occasion to the flesh, but through love be servants one of another." These words introduce the spirit of Christ into the issue, reducing

The Island of Nightingales

A Sermon for Children by Henry H. Schooley

SPRING is the season of the year when the birds start winging their ways home from the southland to where we live, farther north. And if anyone would hear these birds singing at their best, he must arise very early in the morning. Just outside my window at the break of day I can hear so many birds chirping all at once that their mixed-but harmonious melodies sound like an angelic choir. There is something about that kind of music which sets my heart tingling too. It reminds me of the little poem I learned from my mother:

I heard a happy little bird
Singing just at dawn;
His music lingered in my ears
Long after he had gone.

Now, while most birds do their singing in the morning hours, there is one little bird which sings for its music in the night time. And because that little bird does its singing at night it is called a nightingale. This morning I want to tell you a story about an island of nightingales.

Many years ago when King William ruled England, he sent a young lawyer to a barren rocky island in the North sea to rid it of robbers and pirates who were holding up ships at sea and using that deserted island as a place to hide. This young lawyer went with his young wife to this dismal place; and the first thing he did was to ask his council of men who were to help him govern the island to plant trees. But they steadfastly refused, saying: "It is useless; trees won't live here." "Very well," the young lawyer responded, "I shall do it myself." And do it he and his wife did. "The north winds," predicted the council, "will kill the trees." And the north wind did kill many of those

trees; but the young lawyer would not be daunted—kept on planting more and more trees. For fifty years he planted trees and shrubs, and they thrived.

The birds soon discovered those trees and built their nests in the branches. Then one day a pair of nightingales, driven by a storm at sea, landed on the rocky shore and built their nest in the trees. Would you believe it—within a few years there were so many nightingales singing their evening songs that the rocky barren island of yesterday became known as the Island of Nightingales.

A TASK FOR ALL

As the lawyer's children grew up and were ready to leave the now beautiful island, their mother would tell them how their father came to the barren island and not only drove out the pirates and robbers but transformed a rocky shore into a haven of beauty. "My children," said that mother, "wherever you go, whatever you do, try to work with God in beautifying his world."

Life, for all of us, can be an investment which will return in interest just what we put into it. If we want to root out the bad—the robbers and pirates—we must plant the good—the trees and shrubs. And the good in turn, will invite and interest more good until, lo, the rocky, barren island becomes a virtual paradise, a land of nightingales. Let us think of ourselves as working together with God in beautifying his world, and that will be the song most often on our lips:

This is our Father's world,
And to my listening ears
All nature sings, and round me rings
The music of the spheres.

problem into its simplest terms. "Where the love of the Lord is, there is liberty." Where the love of Christ is, there is love, which is the basis of freedom.

There is a charming incident related of the closing of the year of William Booth, founder of the Salvation Army. A friend, Bishop Hereford, met with William Booth for a conference. The secretary of the little meeting writes: "I shall never forget the tenderness shown on both their faces as they pleaded with God for the salvation of the people, and for his blessings on their respective labors. I stood with bowed head, lest I should disturb them by leaving the apartment. Presently the general lifted his head, and looking into the bishop's face, said: 'My lord, give me your benediction!' Immediately, the bishop placed his hand on the head of our beloved general, and gave him his blessing. 'And now,' said the bishop, 'give me your benediction, general,' and in response the general placed his hand upon the bishop's head and called down upon them the blessings of Almighty God." Indeed, it was a limitless freedom to be servants one of another. The crossed hands of this blessing is strangely reminiscent of a cross outside a city wall, where in absolute freedom our Lord chose to become the Savior of the world. Liberty in Christ can be such a dangerous, illegal and costly thing; but by obedience we enter the abundant life. And thus awakes

... the hope of all mankind,
So now, in hope, we hear the future break
On the unsovereigned beaches of the mind.
From science there is liberty to win:
The liberty of vision for the blind. . . .
The chamber of the heart will celebrate
The wedding-day of truth and liberty.
This is the needle's eye, the narrow gate,
That leads beyond the horizons that we see,
To what has never been, but yet will be.

FREEDOM is more than a word. Freedom is action, and the foes of freedom never hesitate to take action against them, in their toughness, think that free men are weak. The days ahead will always be filled with peril to freedom, but we can keep freedom if we want it. We are vigilant for it. "We, the people" must be a living force, not just a phrase to beguile us at political elections. Man has little stature set against a Norris or measured against a flying fortress, and he can indeed be a small thing unless he decides that his life can master the engines of his creation so that the state will be a living force concerned with the freedom of every individual.

MARSHALL FIELD III.

ALL OF US hope to educate our people for the world we want to build. Our watchword is: Educate so that the minds of the people shall be attuned to peace. May the peoples of the world be "islands shouting at each other over seas of misunderstanding." They don't understand each other's way of thinking. The more they understand each other, the more they will realize how much they have in common and why and

how they differ, the less prone they will be to take up arms against each other.

CLEMENT ATTLEE.

PEACE is no accident. It demands self-restraint, tolerance, unselfishness, helpfulness and real effort at understanding one another. WILLIAM G. MATHER.

Meditations of a Nonagenarian

FRIENDS and friends say, "Keep on living."
I wonder why.

Life's race is well nigh run;
Life's work is well nigh done;
Life waits beyond the setting sun.

Why keep on living?

Loving and loved ones say, "Keep on living."
Your wish is sweet. But think, my child:

I've gone my way;
I've had my say;
There waits an endless day.

Why keep on living?

Flattering words hint years yet ten.

Some sands are yet in time's hourglass;
Some strength of will brings things to pass;
Some force of mind shapes thoughts enmass;
But no! A slowing step. The flesh is weak.

Why keep on living?

Friends, loved ones, flatterers,

This is why:

I want to strike when I am mad;
I want to crush the thing that's bad;
I want to shout when I am glad;

Deo volente, let me live.

Friends, loved ones, flatterers,

This is why:

A thousand thoughts are yet to say;
A thousand debts are yet to pay;
A thousand prayers are yet to pray;

Deo volente, let me live.

Brothers! Brothers!

This is why:

I want to curse the cosmic fraud
That peace is built on Caesar's sword,
On jungle snarl, and fang and tooth and
claw;
I want to bless our Lord Christ's way
Of teaching, healing, love and law.

Deo volente, let me live.

WILLIAM J. LHAMON.

(EDITOR'S NOTE: Dr. Lhamon was for many years theological professor at Drury College in Missouri. He is a minister of the Disciples of Christ fellowship. Since his retirement he has been writing for various magazines with undiminished vigor and effectiveness.)

The Minister and the Productive Home

By MARK RICH

THE short-term minister in town and country churches never enjoys the fruit of his own vine and fig tree. His tenure is brief. He lives in a house provided by the church. He accumulates little productive equipment. He does not have experience in building up a "homestead." This is not an ideal situation. Ministers, too, have the urge to be rooted in the land. Their families need to find deep satisfactions in the home. For ministers having a sense of kinship for home and land, the modern "homesteading" movement offers encouragement. This new movement riding in the wake of the "decentralist movement" is bringing new possibilities to country and small town living.

● Finding a Good Definition

What then is this "productive home"? Two leading decentralists, or distributists, Ralph Borsodi and Monsignor L. G. Luguitti, have described the productive home or "modern homestead" as "a home on a plot of land where the family, maintaining the natural bonds of unity, lives and works. It is the direct source of food, clothing and shelter of its members—the scene of integral living."

The productive home encourages security on the land through ownership or long term use rights. Every man should have the joy of sitting under his own vine and fig tree. It emphasizes production for use more than production for profit. Modern machinery is used in carrying out these practices, for the productive home is not designed for drudgery and back-breaking work for its own sake. Work is an educational experience, a creative expression, and it should produce results economically. It emphasizes family cooperation in achieving the basic securities, mental, moral, social, spiritual and economic. It encourages cooperation in the neighborhood and community.

The productive home philosophy challenges the reputed efficiency of modern mass production, particularly in the manufacture of consumer goods like food and clothing. It is a means of integrating life and of finding spiritual wholeness. It renounces the idea of bigness for its own sake. Its appropriate motto is the words of William James which are framed and hung in each of the guest rooms at the School of Living, Suffern, New York:

"I am done with great things and big things, great institutions and big

success, and I am for those tiny, invisible, molecular, moral forces that work from individual to individual, creeping through the crannies of the world like so many soft rootlets, or like the capillary oozing of water, yet which, if you give them time, will rend the hardest monuments of man's pride."

The productive home ideal may be maintained by farmers, on a family-



MARK RICH

sized farm or by those who earn their livelihood in professions, business or industry and live on small plots of land or "homesteads."

● Productive Home Practices

The economic practices in the productive home are many and varied. Gardening is obviously a productive activity of first line value. Canning, a natural counterpart of gardening, follows gardening like autumn follows summer. Shelves amply filled with choice products in vegetable and fruit and meat will do more than keep the wolf away. Poultry raising provides eggs for table and cooking, and meat for occasional tasty chicken dinners. Not a few homesteaders keep pigs. Home and neighborhood butchering prepares meat for canning or for the freezer unit. Keeping a cow or a goat presents more of a problem, but large families find it profitable.

The home grinding of flour and home baking are not as common as the above named practices. The School of Living at Suffern, New York, however, strongly advocates this means of securing wholesome bread and cereals

at modest price. An electrically driven home-mill will soon pay for itself when used by a family of five, say these decentralists. A heavy-duty mixer lightens and hastens the baking of bread. A hand mill, purchased at modest cost, will grind grain for breakfast cereal.

Some fortunately have a wood-lot which provides exercise on winter days and a harvest of wood for fireplace kindling and "cool day wood" for the furnace or stove. Maintaining a hive or two of bees pays economic dividends and joy to those who learn the art of bee-keeping. Under some circumstances hand-weaving is feasible. Home laundry, a practice not foreign to most homes, is a means of saving money and linen.

The practice of composting is gaining many advocates. All will do well to study this art and to follow it. Composting provides fertilizer of the best kind at practically no money cost. Pfeiffer's *Bio-Dynamic Farming and Gardening* and other books and leaflets describe the process.

● The Minister's Program

So, here is a way of life which squarely confronts the minister in town and country. Must he be grounded in the basic philosophy and practices of the productive home? Is this the best life for him and his people to live in the productive home ideal?

To such questions there arises a chorus of objections. "Why revive an outmoded way of life?" or "A minister ought to give every minute of his time to his work. He has no time for such triflings." Again, "If I have to live that way, I'll get out of the ministry into a profession where I can earn enough to buy all the necessities of life." Another asks what a minister will do with his goat, garden chickens or pigs when he goes on vacation.

There is no simple and easy answer to these questions, although they reflect an unrealistic view current in our time. There is no universal rule. The size, aptitudes and inclinations of the family, the nature of the parish, the physical equipment, including location and land, and other conditions will determine the extent of the minister's productive home practices. Certainly and emphatically, the minister cannot adopt all the homesteading practices. But he can understand and have faith in the homesteading philosophy; he can and ought to pursue

of the practices; he can be a
er among his people.

● Benefits of Homesteading

any benefits are to be derived
a productive home. The most
ous gain is in savings or earnings.
h Borsodi claims that a family
5 members spending 1,133 hours
ar can earn (or save) \$662.81 on
following home practices: grind-
flour and breakfast food, making
d, working a garden 85 by 85
canning, raising fruit, poultry for
t and eggs, dairy products, milk
cream and home laundry. Laun-
the largest single item, effects a
ng of \$120.25. If divided among
e persons in the household it rep-
ents about one and a third hours of
k for each for 300 working days.
homesteading" relieves the demands
ne family pocketbook in hard times
provides an ample living during
ods of high prices. At any time
e production reduces living costs
the proverbially underpaid min-
er. And the earnings can always
e a good purpose: music lessons
the children, books, a coveted pic-
t, tickets to the opera or symphony
cert or a trip to the city.

Homesteading broadens the field of
erience and interests. Grinding
r at home and baking impart
wledge that is forever veiled to
who buy bread. The minister
observes or practices the art of
iving will know more about the
p and woof of life as well as about
h. All these experiences should
him illustrations and materials
reby his sermons and teachings
express reality.

The "productive home minister"
ntifies himself with the interests of
people. They appreciate him more
en he is concerned about the prac-
l and everyday things of life. It
es minister and people more in
imon and provides an avenue
ereby the people can better under-
d their pastor.

Homesteading helps to make a min-
r independent. Thus it makes him
re of a "man among men." Un-
ipily, too many churches become
less when the pastor's newness has
n off. They use pressures for his
fer to another parish. The min-
r feels dependent on the people's
he bishop's whims. But the home-
ding minister has a hedge against
uncertainty of tenure. At least,
has some savings in produce and
ipment. This sense of security will
o him make decisions on the merits
the situation, rather than through

● Benefits to the Family

The productive home gives con-
ictive activity for members of the

family. The minister's family is ex-
posed to the modern malady of con-
spicuous consumption, of unproductive
and extravagant leisure practices. The
productive home acts as an antidote
and curative. In it each member of
the family is a contributor to the
family welfare and security. The
children assume responsibility for
chores, for gardening and other tasks.
It is a means of building the body,
mind and spirit. Children will be
much better for it, than if they have
no home responsibilities. Thrift, neat-
ness, frugality, generosity, creative-
ness, wholesome family relations—
these are all fruits of homesteading.

The minister may also find recrea-
tion in the productive home. He may
find his greatest relaxation in wood-
work, garden or some other avocation,
the fruits of which adorn the home
and grounds. His recreation will be
a "home-made" and "community-
made" variety.

Homesteading is a means whereby
the minister can help his people by
example. Some of them depend upon
unsteady employment for a living.
When work is slack, children go with-
out enough food and milk. Others
spend extravagantly for trinkets or
waste hours in idleness. These need
incentive, example and instruction in
the ways of homesteading. If the
minister is a homesteader, by example
and instruction, he can give these fam-
ilies help that can never be given by
"baskets," donations or any other kind
of relief.

● Longer Pastorates for Homesteaders

Not least among the benefits are
the lengthened pastorates which re-
sult. Great churches will not emerge
from a succession of short pastorates.
The Kingdom of God does not come
by hop, skip and jump. It has been
said facetiously that a minister dares
not place a setting of eggs for fear
he will have moved before they are
hatched. If a man buys a cow and
plants a garden, he will not leave in
haste nor will his people so quickly
dislodge him. He has roots in the
community.

The greatest benefit of all is the im-
pact made upon the family. The home
becomes the center of wholesome as-
sociations and of cooperation, thus in-
tegrating family life. Hence, it makes
a larger impression and is a more
constructive influence in the life of
each member. Here lies the real value
of the productive home.

● Some Words of Warning

The danger of homesteading is the
same as that which a minister meets
at every turn. It is the temptation to
dilly-dally and dabble at chores and
sundry odd jobs. Homesteading can
be a time-waster. One can easily spend

a whole morning eating breakfast,
reading the paper, carrying out ashes
and writing a letter. With the will
to work one can care for the chickens,
milk the goat, feed the pig, eat break-
fast, get into the study by 8:30 and
spend the morning in meditation, read-
ing, study, sermon and teaching prepa-
ration and planning. The minister
will be a better minister for it. He
also has one day a week for rest; and
homesteading can be relaxation.

The minister must always beware
of the subtle danger of putting first his
own welfare; of becoming involved in
the round of making himself and his
family comfortable. Some have be-
come tangled in the "affairs of this
world," losing all vision and leader-
ship ability. One may become a cross
between a spiritual leader and secu-
lar tinkerer. The minister remains
first a minister of Jesus Christ. A
productive home should serve this end.

● Some Notable Rural Pastors

The minister who adopts the pro-
ductive home idea will join a notable
company of country pastors. In fact,
only thus have the country pastors the
world round been able to live, and to
live greatly. Oberlin was a decentral-
ist *par excellence*, although probably
he never knew the word. His eco-
nomic practices, instead of hindering
his ministry, enriched it, for they were
a part of it. George Herbert, the poet
preacher, did not neglect his parish
or his sermon preparation, nor did he
neglect his garden. He wrote in *A
Priest to the Temple*: "His [the coun-
try parson's] fare is plain and com-
mon, but wholesome, what he hath is
little, but very good; it consisteth most
of mutton, beefe and veal. If he adds
anything for a great day or a stranger,
his garden or orchard supplies it, or
his barne and backside."

So, in the past, in the present, and
in the future, the productive home is
the rural minister's ideal.

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WHO'S WHO in THIS ISSUE

Rev. PRESTON BRADLEY founded the People's Church of Chicago in 1912 and today preaches to a great congregation and through the radio reaches countless thousands. His radio ministry is the second oldest religious broadcast in the country. He has for years been a member of the board of directors of the Chicago Public Library and every week is called upon to address many audiences in Chicago and throughout the midwest. Among his numerous books are Mastering Fear, Power from Right Thinking and My Daily Strength.

Educated at the University of Richmond, Southern Baptist Seminary, Yale and the University of Edinburgh. Rev. EDWARD H. PRUDEN held his first pastorate at First Baptist Church, Petersburg, Va. For a year he was guest professor at the University of Shanghai and since 1936 has ministered at First Baptist Church, Washington, D. C. In 1938-39 he was president of the Washington Federation of Churches.

From 1924 to 1938 rector of churches in West Virginia, Rev. WILLIAM G. GEHRI has since 1941 led the activities of Grace-St. Luke's Episcopal Church in Memphis, Tenn. He has given leadership for many years in the field of social service and was for a time president of the Memphis Council of Churches.

Having received an A.M. degree from Columbia, Rev. CHARLES L. COPENHAVER graduated from Union Theological Seminary in 1941. Following a four-year pastorate at Edgehill Community Church, Spuyten Duyvil, N. Y., he assumed the pastorate of the Congregational Church in Plainfield, N. J., where he now ministers.

Rev. G. CLIFTON ERVIN is a graduate of Duke Univer-

sity and of the Boston U. School of Theology. He has served pastorates in Chillicothe and Hannibal, Mo., and has been district superintendent of the St. Joseph and Hannibal districts of the Methodist Church. Since 1943 he has been pastor of the Central College Church in Fayette, Mo.

In 1928 Dr. HENRY B. HASS went as assistant professor of chemistry to Purdue University, where he has specialized in research. Promotions came rapidly and in 1937 he was made head of the department of chemistry. In that year he was commissioned Lt. Com. in the U. S. naval reserve, from which post he resigned four years later at the request of the National Defense Research Committee in order to engage in war research. Dr. Hass' sermon in this issue was preached at University Church (Presbyterian) at West Lafayette. This is an all-student church, and all official boards are composed only of students.

Rev. R. DALE LECOUNT is a graduate of Hanover College and McCormick Seminary. After a fourteen-year pastorate at College Hill Presbyterian Church in Cincinnati, he became minister of Sixth Avenue Church in Birmingham, Ala., in 1943.

Rev. AHVA J. C. BOND is dean of the school of theology at Alfred University in Alfred, N. Y.

Rev. HENRY H. SCHOOLEY is pastor of the Church of the Mediator, Providence, R. I., and superintendent of Rhode Island Universalist Churches.

Rev. MARK RICH is one of the secretaries of town and country work of the American Baptist Home Missionary Society.

TITLES AND TEXTS

What Pulpit Readers are Preaching About

ALFRED W. WISHART, First Presbyterian, Warren, O. "An Endless Kingdom." Luke 1:33—"... and of his kingdom there shall be no end."

EDWARD H. PRUDEN, First Baptist, Washington, D. C. "Our Poor, Pagan America." Eph. 4:17—"Now I insist and protest that you must give up living like pagans." (Moffatt)

DON I. SMITH, Federated, Salmon, Ida. "A Ticket for Tarshish." Jon. 1:3—"But Jonah rose up to flee from

the presence of Jehovah; and he went down to Joppa and found a ship going to Tarshish: so he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of Jehovah." (Revised)
A. THAD PERSONS, Baptist, Fort Gaines, Ga. "Awake Thou That Sleepest." 1 Cor. 15:34—"Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame."
GEORGE R. BENNETT, First Baptist, New Hartford, N. Y. "Lay Hold on Life." John 10:10—"The thief cometh but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have more abundantly."

HERBERT A. SAWYER, Archer Memorial Methodist, Allendale, N. J. "Building Babel—or the City of God." Gen. 11:4—"Come on, let us make a name for ourselves by building a city and a tower whose top reacheth to heaven: it will keep us from being scattered over the wide earth." (Moffatt)

GASTON FOOTE, Grace Methodist, Dayton, O. "Let Us Be Aware!" Luke 21:36—"From hour to hour, keep awake." (Moffatt)

FOR YOUR SERMON AND TEXT

Title of sermon

Text used (write out the text)

Name of minister

Name of church

Address

THE EDITOR'S PAGE

The Event of the Month

NO DOUBT, the pulpit of Riverside Church, New York city, is the most outstanding pulpit in this country. The building itself, the gift of John D. Rockefeller, is outstanding. The location, on Columbia University, where New York's cultural and affluent population tends to concentrate, gives it a commanding position. But above all, the pulpit has been made great by the ministry of Henry Emerson Fosdick, whose name will be associated with the names of Henry Ward Beecher and Phillips Brooks as the three most illustrious stars in the firmament of American preaching. It may be that George A. Buttrick's name will be added to this galaxy—he has reached his zenith and is ascending. For three years there has been much speculation concerning Dr. Fosdick's successor. The church's committee has been surging the whole pulpit field in England, Scotland and Canada, as well as in the United States, and in many denominations. Riverside is Baptist, but it is also ecumenical in its spirit and outlook. Now at last the ice has fallen upon one of whom the American public has hardly heard, though his unusual gifts have been recognized in Canada where he is a professor of church history and the philosophy of religion in McMaster University, a Baptist institution. Robert J. McCracken, 42, once a Baptist minister in Scotland, accepted the call, and Dr. Fosdick retires on May 1 at the age of 68. My colleague, Harold E. Fey, told Dr. McCracken through a series of sermons during a conference of the United Church of Canada and said: "I was profoundly moved by his message, his intellect and his intellectual grasp of evangelical truth." With the prospect of many years before him, Dr. McCracken's special gifts and scholarly training promise him and Riverside Church a ministry of Christian action and power.

The Book of the Month

CHRIST AND MAN'S DILEMMA. By George A. Buttrick. Abingdon-Cokesbury, \$2.00.

THIS is too important a book for any reader of these pages to miss. Dr. Buttrick is a great preacher. This is not a book of his sermons. It is a great sermon from its opening to its final word. It has a text. The words of the text are not taken from the Bible, yet they contain one-half of the Bible suggest the other half. The author composed his text. Here it is: "We are ignorant, but aware of our ignorance, yet unable to lighten our darkness: need a revelation. We are wicked, but we know our wickedness, yet we cannot overcome it: we need redemption. We are mortal and chained to mortality, though with a long enough chain to see it for what it is, yet we cannot break the chain: we need perseverance." That is the text. It is a compact and

irreducible statement of man's dilemma. It is to this dilemma that Christianity addresses itself. Dr. Buttrick's first chapter elaborates the text—the dilemma. In the three following chapters he shows how Christ meets man's need at these three crucial points—his ignorance, his sinfulness and his mortality. Then he carries this formula, his text, into the business world, into education, into industry. "When we confront our ignorance, we are open to a revelation. When we confront our sin, we hunger for redemption. When we confront our mortality, we stand already on the threshold of eternity, and a light may flash." Dr. Buttrick lays open the deepest facts of our human nature with an exquisite skill like that of a great surgeon. And he leaves the patient in the hands of Christ whose healing touch alone can make man whole. Not in many a day have I read a book that more penetratingly and powerfully meets the mood of our time.

A Thought for the Month

A SERMON is obviously a public event. But in reality it is the most private contact between soul and soul that can be imagined. Even the rarest friendship or the purest love is not more private. From the minister—whether he is functioning as preacher or priest—there is a direct line of

The Public Privacy of the Pulpit

contact with the innermost heart of every worshiper. And the response, needing no verbal or overt expression, is unimpeded by any necessity for prudence. To the minister in his pulpit is accorded, as to no other public speaker or teacher, the right to deal with the deepest, the tenderest, the most holy facts of people's inmost lives. Their response brings them to judgment—not before him, nor before their neighbors who sit round about them, nor before the loved ones who sit beside them, but every man is brought to judgment before the invisible bar of his own conscience. Overt response is not only unnecessary at the moment, but indecorous. The situation is organized essentially for privacy. This is one reason why a sensitive, high-minded minister wishes, by a sound instinct, to come directly from the privacy of his own study into his pulpit. He is about to stand in a unique relationship to the souls of men. He cannot assume this intimate function in a light or casual mood. He must be in the spirit of it in advance. The pulpit is not only private but its privacy is shot through with awe. Here is the true confessional. The minister's prayer is not just *his* prayer—he reaches out and takes from the hearts of his people the things they most deeply yearn for, the smothered, hidden, forgotten things of their inarticulate selves—privacies they never could confess to a priest at a screened auricle—and announces them boldly in the presence of God. None save God hears. Even the minister does not hear!

Charles Clayton Krumpholtz

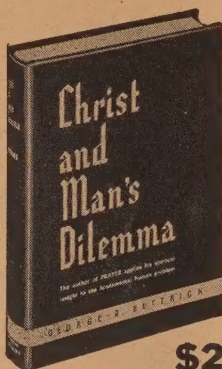
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THE CHAPTERS

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CHRIST AND OUR MORTALITY

CHRIST AND BUSINESS

CHRIST AND EDUCATION

CHRIST AND THE MACHINE

MAN'S RESPONSE

MAN'S BASIC PROBLEM

This volume deals with the basic problem of humanity. In the awareness of our ignorance, our wickedness, our mortality yet impotence to overcome them lies the dilemma. "We are ignorant," declares Dr. Buttrick, "but aware of our ignorance, yet unable to lighten our darkness: we need a revelation. We are wicked, but we know our wickedness, yet we cannot overcome it: we need a redemption. We are mortal, and chained to mortality, though with a long enough chain to see it for what it is, yet we cannot break the chain: we need deliverance."

This book pins man and his feeble schemes against the vastness of God and His program for life; the contrast is breath-taking.

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